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WEEKLY REVIEW.

—The *Bombay Guardian* seems to be regarded by many who do not take it, as a journal of great importance. We have often had occasion to notice that some statement transferred from one of the daily papers to our Epitome brings down upon *us* the ire of correspondents. We saw somewhere the other day the statement that London managers of theatres say "Shakespeare means bankruptcy," and we quoted it. Two correspondents have rushed into print to rebuke us for doing so. Miss Glyn, it appears, has a different opinion. What of that? She does not deny that managers say it. Her letter shows conclusively that the highest rewards are not bestowed upon 'high art.'

"It was my great good fortune to be educated for public life by these three great masters—Michelot, Shakspeare, and Kemble. I prize their glorious art before the wealth of the world, and I would starve rather than degrade or dishonour it. I have many times in my art-life refused one hundred guineas for twenty minutes' work, and highest honours, because I could not be bribed from my faith, from my conditions.'"

We suppose the managers of theatres know pretty well what will pay. There is a good deal of testimony to show that the lowest art pays best. We venture the remark that in England and America, for every representation of a play of Shakespeare there are several hundred representations of different plays. And let it not be understood that we consider the representation of Shakespeare's plays as necessarily elevating. We fail to see what benefit would be derived from witnessing Anthony and Cleopatra.

—We have received a letter signed *Anxiety*, in reply to the letter signed *Veritas* in our last. We do not deny that there is considerable force in what he says, but the publication of his letter would be sure to elicit other communications, and we do not see that any good would be done by such a controversy. *Anxiety* would perhaps obtain the satisfaction he wants, by addressing the party who is said to have used the language quoted.

—We had the pleasure of attending (in company of a select few) the annual meeting of the Bombay Auxiliary Bible Society. Of those who are accustomed to use the prayer, 'Thy kingdom come,' how very small a minority manifest their sincerity by taking an interest in the operations of our Bible, Tract, and Mission societies. Every evening almost Grant Road is lined for a great distance with the carriages of those who attend the theatre. There remains yet a great work to be done among Europeans and other nominal Christians in India, and it would be simply the greatest of miracles if many of the sons of the soil became disciples of Jesus when they who are called by his name learn so little of him, and are as dependent on worldly shows for their enlivenment as the Hindoo and Parsee are.

—The Report of the Bible Society's Committee is in some respects favourable. The contributions were only Rs. 2,649; the proceeds of sales were however Rs. 3,088. A new system of colportage has been adopted which is likely to bring about a better distribution of Bibles and portions in the presidency. One of the new regulations provides that colporteurs not under the direct superintendance of the Society, be allowed 50 per cent. commission on all vernacular Scriptures, and 25 per cent. on all English Scriptures. We quote with much pleasure the following remarks of the Committee:

"The account of the work of one of the most successful of your colporteurs will be read with interest. It shows how much may be done by one of simple, child-like, faith not only in disseminating the Word of God, but also in making known that Name which is above every name. And the results of his labours illustrate the truth that any effort to circulate the Scriptures is likely to be most successful when it is accompanied by the ability to speak persuasively of the blessed truth which they contain. Where an interest is awakened in things eternal, there it is natural to look for a demand for the Word of God. And, in this connection, the Committee attach much importance to the fact that, during the past year, the sales of English Scriptures show a marked increase as compared with the sales of previous years. They believe this result to be due, in great measure, to the labours of valued evangelists whose earnest preaching aroused the attention of many bearing the Christian name, but who had been strangers to the power of faith; and they need hardly point out how intimately the evangelisation of India is connected with the leading of a truly Christian life by those who, in India, represent to the heathen around what Christianity really is, and what it can effect in life."

The Rev. J. S. S. Robertson presided at the annual meeting; the report was read by the Rev. Mr. Carss; the adoption of the report was moved by Mr. Bowen and seconded by General Gell. Addresses were also made by Messrs. Cooke, Gladwin and others.

—A very remarkable case of neglect, resulting in the loss of life, was said to have occurred lately in the Madras Presidency. A prisoner was under sentence of death for murder at Cuddapah; he was to have been executed on the 10th of February; but the High Court, in view of the great provocation under which the murder was committed, commuted the sentence to penal servitude for life, and a telegraphic message to this effect was sent to the telegraphic office. The clerk who received it, being in a hurry to get home, put it into a drawer, intending to despatch it the next morning, but forgot it. The intervening days passed by, and on the 10th the man was executed. This was the story, but it turns out not to be correct. The man has not been executed. There is nobody, perhaps, who would not be conscious of a feeling of profound indignation at the thought of such culpable carelessness. It may be well for us, however, to consider if possibly we ourselves may not be guilty of carelessness even more fatal. The Gospel is God's offer of eternal life to sinners; men are under condemnation for sin; the Son of God has paid the ransom; whosoever believeth hath everlasting life; whosoever heareth, let him say, come. Are we conveying these messages to the dying around us? If not, are we not verily guilty? More guilty than that signaller would have been, supposing the above story true.

—The annual meeting of the Bombay Tract and Book Society was held Tuesday evening last at the Free Church, Esplanade. The attendance was better than that at the Bible Society's meeting. General Gell presided, and in his remarks dwelt upon the necessity of such agencies as the Tract work in this country, to supplement the great deficiency in the Government system of education which excluded religion. The report was read by the Secretary, Rev. C. W. Park. The vernacular issues last year were 123,476. The sales of English publications amounted to Rs. 13,481; donations, Rs. 1,375. The Rev. Messrs. Harding, Small, Appajee Bapoojee, and Mackichan, and Dr. Partridge, addressed the meeting. The printing operations have been much hindered by want of funds.

—Have matter and motion existed from all eternity? A warm debate on this subject is being carried on between a Hindoo and a Parsee, at St. Xavier's College, in the presence of the Bishop of Bombay. Some very profound things seem to have been said on both sides, just as were said two thousand years by the wise men of Greece, before Paul came, knowing nothing but Christ and him crucified.

—We have one journal among us that is about as bad as language can paint it. This journal is, according to the *Bombay Gazette*, the *Times of India*; according to the *Times of India*, the *Bombay Gazette*. There seems to be no question that one is Hyperion and the other Satyr, but which is which, that is the question. We cannot say 'a plague on both your houses,' but there is evidently something rotten in the state of Denmark. One disputed point is,—which has the largest circulation? Is this a matter of much consequece? It has yet to be proved that popularity means merit, in this world.

—We beg to acknowledge receipt of the report of the Kolapore Mission for 1875. The founder of this mission, the Rev. Mr. Wilder is now, with his family, in America. Within a few years the mission has been largely reinforced, having been adopted by the American Presbyterian Board. Since the commencement of the present year the Rev. Mr. Barker has had to return to America. The present force consists of Messrs. Hull, Graham, and Goheen and their wives at Kolapore, and the Rev. Mr. Seiler, at Rutnagherry. There were four adults baptized in 1875, and the number of native converts is 35. In five vernacular schools at Kolapore there are 190 boys and 55 girls. We have marked some passages for transfer to our columns.

—We understand that a telegram was received in Bombay on Wednesday night announcing the total loss of the str. *Javad* or *Jowad*, commanded by Captain Need, a gentleman well known and highly respected in Bombay. This steamer had 500 pilgrims on board which she was conveying to Jhedda, and was lost on one of the prongs near that port. Only 16 persons were saved and the captain was not among them.

—The Rev. J. M. Thoburn of Calcutta is now in Bombay, expecting to leave by Monday's steamer on a six months' visit to America. He has been appointed delegate to the General Conference of the Methodist Episcopal Church of the United States, to meet in May next, by the North India Conference. Mr. Thoburn is to preach to-morrow at 11 A. M. in the Baptist Church, Bellasis Road, and at 6 P. M. in Falkland Road Hall.

—We have been favoured with a copy of "Dreams of Home," a song written in memory of Dr. Livingstone, and supposed to embody a feeling of his last days, and set to music with piano accompaniment by Herr Reichardt. Sung well, this would probably be very effective, though there is nothing remarkable in the melody. The poetry is by Wm. Henderson. In the second verse, the following lines occur:

> "Yon sun that sinks beneath the wave
> Now breaks on thee at morn."

As Livingstone is here supposed to be addressing Scotland, and was only about 30 deg. E. of Greenwich, the above seems rather a poetical license.

The last verse is worth reproducing:

It may not be! to duty's path
My weary feet must cling,
No rest to know till Afric's sons
The songs of freedom sing.
And oh! if this frail wasted form
Must sleep Nile's waters by,
I'll plead thy cause, poor downtrod slave,
Before the throne on high.

We take the liberty of making the following extracts from a private letter received from the Rev. Wm. Brown Keer, dated Oxford, Feb. 11. Mr. Keer is well remembered in Bombay, having been for some years Harbour Chaplain here:

"We had a 'mission' here during the second week of this year, and special services at all but three of the churches, which were well attended, and very earnest sermons and addresses were delivered. Frequent short meetings for prayer, exhortation and Holy Communion, also were held, and it was highly gratifying to hear earnest addresses with cautions not altogether unnecessary, in which admitting increased earnestness and taste in religion, the people were warned against resting short of heartfelt religion, love to Christ shed abroad in the heart by the Holy Ghost given unto them. There were a few extravagances and things here and there which some might have wished otherwise; but on the whole, most are convinced that the mission was productive of much good and indicated real life in the Church still. The non-conformists mostly had some extra services on the first week of the year, and the old body of Wesleyans are having a series of revival services here this week. There was some talk at the opening of the year about the higher Christian life movement having come to an abrupt end; but so far as anything said and done here is concerned, the insinuation is wrong; for nought had been said or done here but in the most complete harmony with the Articles of the English Church, either by those who came to the conference here, or by the excellent clergyman who entertained them and guided the movement. It is remarkable that the *Record*, which, in closing the review of 1874, spoke of a two-fold revival, first, among the careless and ungodly, and secondly, in the hearts and lives of believers, should have sought in the review of 1875, to discredit the whole of the latter movement because of some alleged or supposed inconsistency in one of the leaders of the movement. I heard with much pleasure two or three sermons here bearing on the subject, and they were in perfect accord with the English Church's 39 Articles, or so many of the Articles as bear on the subjects touched upon, and I do not think the good effect of the movement has yet by any means died out or passed away. I read with interest your extracts on religious matters in India, where I hope the Prince of Wales's visit may do much good. It has already revived an interest in India, and its missions too, I hope among the people of England.

I was sorry to learn the death of Dr. Wilson, a real bishop without the name, and not long before the death of Keasbury, of Singapore, another standard-bearer. You will be glad to hear that Dr. Legge is reported to have been appointed Professor of Chinese here."

Is it right to make distinctions with regard to faith? Some make them. They talk of intellectual faith; historical faith; saving faith. Others again condemn such distinctions. The Bible, they say, talks of faith and unbelief, and connects life and death with these. But the Bible does not limit itself to this distinction. We are told in John's Gospel of some who believed on Jesus, when they saw his miracles, but Jesus did not commit himself to them, for he knew what was in man. To others who "believed on him" he said, "If ye continue in my word, then are ye my disciples indeed." "O ye of little faith," he said to his disciples. The devils believe and tremble. Beyond all question, there are many who have an historical faith in the Gospel; *i.e.*, they believe the things recorded in the New Testament, have no doubt of the statements, are not skeptical, have no need of evidences. Just as a man affected with some bodily disorder may be brought to believe that a certain physician is both able and willing to cure him, and yet through some infatuation he puts off summoning him. He is intellectually convinced, but this does not save him; some day he dies, just because he did not commit himself to the care of the physician. The Jews who saw the miracles of Christ knew that God must be with him; but they did not commit themselves fully to Him. Many who are called Christians in our day do not look to Christ exclusively for salvation; there is self-trust, trust in man, and they look to Christ to supplement what is lacking. But the faith that saves is a faith that lets go of everything else to lay hold on Christ. Salvation is seen to be only in Him. The devils believe, that is, they believe there is one God and believe that Christ is God manifest in the flesh, but they have not the faith that lays hold of salvation, nor is salvation offered them in Christ.

The Bombay Guardian.

SATURDAY, MARCH 4, 1876.

SINCERITY.

"Thank God! I am no hypocrite. Whatever I am, I am sincere. Men may not like my opinions or my practices, but I am at least sincere in both, and I fancy it will be as well with me in the end as with those who make more ado about religion."

We have all heard language like this. Opinions that are diametrically opposed to those which God has set his seal to, are avowed and proclaimed by those who insist upon their sincerity. And there are many at the present day who tell us that we are bound to respect those who differ from us in sentiment and practice, and differ from the teachings of God's book, because they conscientiously hold what they profess to hold and are actuated by deep convictions in what they do. They are as sincere as we are. So long as they sincerely believe they are right, how can they possibly accept our views, and how can we expect them to do it?

We knew a man who believed with all his heart in alchemy, and spent his time and money for twenty years in experiments by means of which he hoped to ascertain the secret of converting base metal into precious. He was thoroughly sincere, if sincerity means depth of conviction. But his sincerity only made him more completely the victim of error. His days were spent in the worship of a falsehood, in the pursuit of an *ignis fatuus*. Consecrated to the pursuit of some actual thing, his energies would have brought him in an actual reward; but he went on cheating himself out of money, time, abilities, and his life became a signal failure. We see, then, that the union of sincerity and error, so far from shielding a man from the calamities that belong to error, in this life, only brings him more completely under their power. A man may fall in love with a worthless woman, and be even ready to die in attestation of her supposed excellence; the slightest word of disparagement offends him to the quick; there cannot be the least doubt of his sincerity (as this word is ordinarily used), but neither is there any doubt that he is fatally sacrificing himself and his prospects. If his heart were not so fully given to the woman, there would be hope for him; but it is the very depth of his conviction that makes him turn his back on all his friends, and bind himself hand and foot for life, or until the time when the deceiver shall have stripped him of his money, position and ability, and gone off with some new admirer. Will the man find any solace in the day of his ruin, in the thought that he had been sincere in his admiration? This will be the unhappiest reflection of all. It was this that sold him into slavery.

The suggestion naturally comes in here: If error entails its due meed of punishment in this life none the less that it was held with strong convictions, is there any reason to believe that its due reward will be averted in the world to come, because of those convictions? We find not the slightest reason to believe it.

But is it not a mistake to give the name of sincerity to that state of mind we have been speaking of? We think it is.

We were in a meeting the other evening where the conversion of Cornelius was the subject specially brought forward. The person presiding spoke of the very favourable account of the character of Cornelius, before his conversion, dwelling upon the words of the angel: 'He shall tell thee words whereby thou and all thy house shall be saved,' Acts xi. 14. Another speaker then remarked that the most prominent characteristic in Cornelius was his readiness to receive light and to follow it. He felt his need of it, sought it, welcomed it when it came to him, no matter how it differed from his preconceptions, and obeyed it promptly and fully. The speaker contrasted this with the very different state of mind of many who talk about their sincerity, but whose minds are hermetically closed against anything that differs from what they have been in the habit of holding. These latter have very strong convictions, and give all the strength of their nature to the assertion and defence of these. The speaker denied that these persons were entitled to be regarded as sincere. Sincerity, he said, required of a man to prove all things and to be willing to be found in the wrong, and to seek for light and embrace it.

This view of the case is correct. Sincerity does not mean love of our own opinion, but love of the truth. A man that is truly sincere will be glad to find out any errors in his creed. He will not take it for granted that what he believes and what his fathers before him believed, is the truth. Before he gives the strength of his heart to any sentiment or system, he will require to have evidence that it is the truth. His love of truth will cause him to keep in remembrance the fact that he has often made many mistakes. Instead of making his past ideas the standard by which to judge what is brought to him, he will feel the need of testing these very ideas. No two things are more opposed to one another than sincerity and bigotry. Cornelius is the true type of a sincere man; he recognized his need, sought diligently for the true light, welcomed it when it came, and yielded himself fully to it, making all the sacrifices demanded by it. When shall we see this type extensively reproduced among our educated natives? Perhaps we must first see many of our own people abandoning their erroneous ideas of sincerity and putting on a true candour which has the promise of light from above. We are persuaded that there is not in all the world a truly sincere man who will not receive light from on high.

SKETCHES OF OUR ANTIPODES.

VII.

A VOYAGE ACROSS THE GREAT DESERT.

Camels are styled the "ships of the desert" in Asia and Africa. Stage-coaches and covered wagons are the ships of the American desert. In July '6[illegible] we took passage in a stage at Kansas city upon the Western line of Missouri. One day, a hundred miles brought us to the Running Turkey Creek. The soil was sandy, vegetation scarce, and trees grew only where Nature had planted them by the rivers of water. Another day brought us fairly into the great American desert. For about three hundred miles west of the Mississippi river the country is abundantly fertile. Between that and the Rocky Mountains lies the desert. It covers the western portions of Nebraska, Kansas and the Indian territory and parts of Texas and New Mexico. It is about five-hundred miles long and two-hundred wide. Its limits are not easily defined, as the change from fertility to sterility often extends over a hundred miles. A few rivers wander through it, and in many parts the short stiff "Buffalo grass" is found.

As the hostile tribes of Indians were unusually dangerous during the Southern rebellion, a guard of cavalry accompanied us. At one point we saw at the road-side the dead bodies of horses killed in fight the day previous, and the new-made graves of men who had been shot, scalped and quartered by the bloody Apachees. Providence, cavalry and side-arms held their several places in the hopes of the passengers. The old General's motto says:—"Trust in God, and keep your powder dry." That means *faith* and *works*.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

About twenty miles apart were ranches or stations. At each a hardy Westerner keeps a small "grocery," a meagre supply of the articles most necessary for the traveller. Whiskey ranks among the necessities in that section. At one ranch the sutler had his shop in a tent. As usual V. went in to deliver his message. Stooping to enter the low door, he crawled under a table to reach the party. Handing a tract to the bar-keeper he said: "The gospel is following you out west." With a look speaking volumes of aversion and contempt, the rancher replied, "I don't care; *I got here first!*" That word *first* was emphatic. It gives us Satan's views of squatter sovereignty, and explains his claim to real estate title in offering all the kingdoms of the world to Christ.

The wind blows almost as hot and as strong upon these plains as upon those of India. Buffalo meat is placed upon rude frames and dried or "cured" in the torrid sun. It is called "jerked buffalo," and is as tasty as dried venison or bear. In a small military station an officer invited me to his room. Going to a long heap of earth we descended some steps when he opened a door, and ushered me into his house. It was entirely underground, the earth-heap being the roof. It was beautifully cool, like the "shadow of a great rock in a weary land." Many soldiers were in similar quarters. One morning we came in sight of a herd of buffaloes. The outer lines of the drove are always guarded by the bulls. Their huge shoulders, heavy necks and massive heads all covered with long shaggy hair, like the mane of a lion, make them appear dangerous. And so they are; for their sleek legs carry them very fast, and those powerful heads can drive their short sharp horns into horse or hunter as easily as Jael drove the nail into the forehead of Sisera. It was an immense herd. From 9 o'clock until 4 we were passing the continuous drove. They were scattered over the plain, as cattle usually graze. The nearest were half a mile from us; thence as far as the eye could see, fifteen or twenty miles, the plains were dark with the countless thousands of bisons. There is but little similarity between the American bison and the Asiatic buffalo.

The plains abound in prairie-dogs. They are a gregarious ground squirrel, and take their name from their doggish way of barking or chirping at passers by.

This desert is said to be gradually becoming more fertile and rains more frequent. The plough is opening up its better vallies, and large cities have sprung up along the new railway line, where ten years ago we chased the bison and watched for aborigines. It is now proposed to convert the Great Desert of Africa into a vast sea for inland commerce by letting in upon it the waters of the ocean. When this is done the prophecy of Psalm 107 will have been again literally fulfilled:—"He turneth a fruitful land into barrenness for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water-springs." Judea's desertion of the Lord has turned its once fruitful land into barrenness, and so with the christianising of Africa and America God may be pleased to turn Sahara into a standing water and make the western wilderness of America blossom as the rose.

VICTOR.

GLEANINGS IN EPHESIANS.

Whatsoever doth make manifest is light. Eph. v. 13.

The first condition of all progress is that things should be known as they are. All the world may agree to know things as they are not, and the wonderful harmony may look like truth, but some day or other the entire structure will have to come down. The great endeavour of men is to secure that things be not called by their right names; it is not he that does wrong that is blamed, but he that calls attention to the wrong. Even in the church, even in missions, it is considered a greater offence to point out mistakes than to make them. The law of libel says that even if the things uttered are true, the man who is affected by them may have damages, showing that the wrong is not in the doing of the thing, but in speaking of it as it is. If men know of any wickedness they must keep dark about it. But Christians are the light of the world; God has given them light that they may dispense it; they are to hold up God's own standard of rectitude. They will be hated of all men, in the degree that they are faithful. Whether it be a Herod or some ordinary member of society, they are to give their testimony, and to do it in love to the souls of men. Some are censorious, and love to find fault with others, and in doing it they think they place themselves on a pedestal of goodness; their pure minds are quite shocked that people should be so wicked. This is very offensive, and people swing away to the other extreme, and make up their minds that charity forbids reproof, a lamentable mistake. It is the business of a Christian to get as much light as possible into the world; but light is love; he that loveth not his brother is in darkness. Christ promises his followers the light of life; life-giving light.

He saith. 14.

Not in these identical words; but this is the substance of what we find in Isaiah lx. and in fact, throughout Scripture. Light is of use to one who is going forward, not to one who is sleeping or among the dead; let him awake and arise and a pathway will shine before him.

Not as fools. 15.

Christians are walking as fools when they do not avail themselves of the teaching of Scripture as to the perils of their path. A shipmaster who wou'd neglect to look at his chart and run his vessel into the midst of reefs and add avoidable to unavoidable dangers, would be considered a fool. The word of God points out the perils that beset us, and the means of avoiding them. If the wine-glass invites us to drink, the Bible shows us what happened when the first man drank of wine; he was a good and a wise man, but neither his goodness or his wisdom were of the slightest use to him when he had drunk wine. It comes down a little way, and shows us another 'righteous man' doing the very things he had turned his back on in Sodom, that is, doing the very deeds that he abhorred, when wine had got into him. Now, what fools men must be who profess to be guided by the word, and yet utterly neglect the solemn admonition contained in these awful facts.

NOTICES.

BOMBAY TEMPERANCE LEAGUE.

THE Rev. J. Gelson Gregson, of Agra, will deliver an address, in connection with the Bombay Temperance League, in the Free Church Institution, Khetwadi, this evening at 8 o'clock.

Mr. Gregson's advocacy has greatly advanced the cause of Temperance in India, and we have no doubt the present opportunity of hearing him will be taken advantage of by many.. General Gell, the President of the League, will occupy the Chair.

BOMBAY BAPTIST CHURCH—ANNIVERSARY SERVICE.

THE Anniversary Services will be held in the Baptist Chapel, Bellasis Road, to-morrow forenoon and evening.—THE REV. DR. THOBURN OF CALCUTTA will preach at 11 A.M., and the REV. J. GELSON GREGSON OF AGRA at 6 P.M. Collections will be made at both services.

Epitome of News.

SATURDAY, FEBRUARY 26.

—A fire broke out yesterday in Don Tar Street near the Chuckla. The *Times of India* says: "The Vehar main was opened, but *there was no water in it.* For over an hour the fire raged unchecked and extended itself to the houses and warehouses in the neighbourhood. A dozen bheesties were got from somewhere and employed to bring up a few gallons of water from such tanks as could be found, to feed the hand-engines which threw tiny streams upon the houses to which the flames were gradually extending. The powerful steam fire-engines meanwhile were standing idle. The people in the neighbouring streets took the alarm and began to remove their furniture and goods as best they could. The neighbouring thoroughfares were blocked with men and women and children carrying away all that was portable—chairs, tables, sofas, bales of merchandise, jewellery. From some of the vast six-storey houses in Shaik Memon Street, the rear and roofs of which took fire, the furniture was flung from the windows down into the roadway. The danger to the people who were congregated in excited groups below, may be imagined, and several casualties would have inevitably happened had not the Commissioner of Police put a stop to this reckless salvage until the police cleared the street."

After a while, a tank attached to a mosque was got at. Some twelve houses were burnt, valued with their contents at ten or twelve lacs.

—The Municipal Commissioner has asked the sanction of Government for two temporary small-pox hospitals, one on the Flats, another near Moody Bay.

—The Anchor Line str. *Utopia* has just made the passage from Liverpool in 26 days and 4 hours.

—The Rev. A. H. Mackonochie has forwarded to the *Times* a declaration signed by about 100 High Churchmen, disavowing and repudiating all share in and sympathy with an anonymous letter recently addressed to Cardinal Manning, ostensibly in the name of a part of the High Church school, petitioning for the establishment in this country of a uniat church in subordination to the Papacy. The declaration adds:—"Apart from other numerous and serious obstacles, we do not believe that so much as a basis of negotiation with the Church of Rome is possible until the Vatican decrees have been retracted and repealed with as much formality as they were promulgated." On the other hand, a Roman telegram says:—"It is asserted that Cardinal Manning supports a scheme which has been submitted to him, and upon which he has been engaged for the last two years, for the union of the extreme English Ritualist clergy with the Roman Catholic Church, but that the Sacred Congregation are opposed to it. The Pope, however, is represented to view the scheme with favour."

—The sporting correspondent of the *Pioneer* says:—"The terrible railway accident—if accident it is to be called—on the Great Northern, has, with all its harrowing details, occupied our thoughts this week. I was writing of Mr. Boucicault on the very day of the accident and telling you about his disputes with Chatterton, his letter to Disraeli, &c., and now everybody has been sympathizing deeply with Mrs. Boucicault and himself on the loss of their eldest son. Very sad and wretched was the fact that the poor father and mother were acting at the Adelphi the evening their son's body was lying maimed and ghastly on the cold snow, and that no reliable intelligence reached them until the evening of the following day. This mystery has yet to be explained. I remember poor young Boucicault only apparently a few years ago, a beautiful boy in a suit of black velvet, his mother's darling, and extremely like her. His father was very proud of him. He told a friend of mine only about a month ago of how well his boy rode, and that Goodall, the Royal Huntsman, said he had rarely seen a youngster with such fine hands on a horse. Alas! alas!"

—The Director of Public Instruction's last report says:—"Several officers report that the large grant offered by Government for pupils passing the matriculation examination makes many of the masters of private schools [*i.e.* aided schools under native management] neglect their lower classes and give their whole time to boys in the matriculation class who have been well grounded in other schools." In plainer terms this means (says a correspondent) that certain aided schools have been in the habit of bribing clever boys from Government schools in order to increase their capitation grants,—a disreputable practice, disastrous not only to all sound education, for which alone such grants are intended, but to the public purse.

—*Bombay Gazette*; London telegram: Lord Salisbury closes his tariff correspondence despatch in November last with great severity. He writes—"The urgency of the occasion did not justify the failure to inform me of your intention to legislate, or render necessary the sudden conversion of your proposals into law, a proceeding which is little less than a scandal, and should have been avoided even if you were unable to refer home for instructions for fear of information leaking out."

—The person who stabbed his wife at the Callian Railway station is a permanent-way inspector, a Mr. Edington.

MONDAY, FEBRUARY 28.

—Dr. Sinclair, at Kolapore, says he has been treating bad cases of leprosy with an oil obtained from Hydnocorpus mightiana with considerable benefit.

—Nepaul, 26th: "A most exciting day's sport yesterday. The Prince and suite, accompanied by Sir Jung Bahadoor, went in pursuit of a wild rogue elephant, a magnificent animal with huge tusks, and which, after a long day's chase, was eventually captured by means of Sir Jung's tame elephants. The party were charged several times by the animal. The shooting since the first day here has been good; four more tigers and one panther having been bagged, the Prince shooting the majority."

—The Madras Church Conference met on Thursday last in the Memorial Hall at 4 o'clock. The Bishop presided, and there was a considerable sprinkling of people all over the hall, the front part being chiefly occupied by Europeans, and the back part by natives.

—The following address is now being circulated in the diocese of Bengal with the approval of the Bishop of Calcutta. "We, the undersigned bishops, clergy, and communicants, in communion with the Church of England, while we abstain from entering upon the high and holy doctrines, upon which, by the providence of Almighty God, so happy an agreement was reached at the Conference held at Bonn in August last, between members of the Old Catholic, the orthodox, oriental, and the Anglican churches,

desire to express our profound gratitude to Almighty God, for putting it into the hearts of those His servants, of different sections of His divided flock, to gather in unity and brotherly love, for the furtherance of His glory and the welfare of His kingdom. We pray Almighty God that the good work thus commenced, may, in His own appointed time, be blessed to the healing of the wounds of His people and the visible re-union upon earth, under Christ their Head, of His one holy catholic apostolic Church. We desire finally to express our gratitude to those members of the Old Catholic and the orthodox churches, who were under divine providency, the instruments of this important gathering, and especially to its originator and president, Dr. Von Dollinger."

—The resident population of the United Kingdom in the middle of 1875 is estimated at 32,737,405, that of England and Wales at 23,944,459, of Scotland at 3,495,214, and of Ireland at 5,297,732.

—*Bombay Gazette*: "A Hindoo mendicant (a gosavee) on Friday morning last approached the pole which is used as a flag-staff in the centre of the Mombadavie tank, by means of a tony, climbed up it, and squatted himself on a truck about three feet in diameter at the top. The pole is about twenty feet high from the surface of the water. Frequent applications have been made to him to come down, but this he obstinately declines to do unless he is presented with a sum of Rs. 2,000."

This dodge has been tried before.

—The death of Mr. Pallonjee Pestonjee, proprietor of the Adelphi Hotel, Bombay, is announced.

—The Hon'ble A. R. Scoble, late Advocate-General of Bombay, left for England yesterday after a career of seventeen years at the Bombay bar.

—There has been a serious disturbance at Rawul Pindee. About 120 Pathan sepoys armed with sticks, assaulted about 50 persons severely. Their wrath was against the police. Over 100 men have been arrested.

—The six elephants presented to the Khedive by the British Government, which left Calcutta in the Nizam and Mirzapore, have all arrived safely, and have been landed at Suez.

—*Pioneer*, Lahore: "Canon Duckworth not only preached a good sermon at the station church when the Prince of Wales was here, but an equally good one yesterday, and also, I hear, took a silent part in company with some of the local missionaries in bazaar preaching, both at Lahore and Peshawur."

—*Times of India*: "A native Chinese company is in process of formation, with a capital of two million dollars, which will have its head-quarters in London, with a view of carrying on an extensive trade between England and China, the object of the promoter being to gradually open up China generally to Western trade. The project is said to have the approval of the Viceroy Li Hung Chang, the most powerful subject in China; and the new company will be affiliated to the China Merchants Steam Navigation Co., which is largely subsidised by the Chinese Government to enable it to monopolise the China coasting trade, and so oust the detested foreigner."

—The Calcutta correspondent of the *Lucknow Witness*, speaking of the work among the seamen, says: "The Baptists of Lál Bazár are earnestly engaged in this work, while close by, the "Brethren," in their "Gospel Hall," have an open door for them. Around the corner Col. Haig's coffee-room offers its attractions, while up and down the street the good ladies who have so long sung, prayed, and preached in the grog-shops, still carry on their heroic work. Further up the street, the Young Men's Christian Association have a hall into which many sailors are gathered. The Wesleyans in Sudder Street are actively engaged in the work, and very successful meetings for sailors have also been held in the parsonage of the Circular Road Baptist Chapel. Mr. Oakes is carrying forward his work most satisfactorily on the ships lying in the river, while the Harbour Chaplain has of late been greatly assisted by the excellent chaplain of the Serapis. Lastly, I may mention the Methodist chapel, in which a large number of sailors may always be found. I do not class the Sailors' Home among these friendly agencies, simply because it is not worthy of its name. It is largely supported by the profits of its canteen, and is a very unsafe place for an ordinary sailor to visit.

The Serapis, the vessel which brought the Prince of Wales to India, has just left with a noble band of thirty praying men on board, all of whom, save one, found the Lord during their stay at this port. The Osborne, consort of the Serapis, sailed away with a band of nine praying men. Many merchant ships carry away living churches on their decks in the persons of truly converted seamen. My estimate, after careful inquiry, is that at least one hundred men were converted during the month of January, and the good work goes on without apparent abatement."

Tuesday, February 29.

—The *Englishman* lately drew attention to a scandalous piece that was being performed at one of the Calcutta theatres reflecting upon the Prince's visit to the Hindoo ladies. Our contemporary now says:—"We are glad to hear that the authorities have taken some steps to put a stop to the performance of the disgraceful farce of *Gajadananda and the Prince* at the National Theatre. On Wednesday night, before the farce was played, the manager announced from the stage that he had been obliged, under orders from the police, to produce the farce in a different form; but he also announced his intention of producing it as originally acted on a future occasion. The principal alterations seem to be that the Prince of Wales is now called the son of Horangzeb, Emperor of Delhi, and Gajadananda's name is converted into Hanuman."

—The *Friend of India*, noticing the Report of the Bengal Evangelistic Mission, Gopalgunge, says: "The two peculiar characteristics of the mission were that it was to be strictly undenominational, and to be carried on by the agency of native Christians living after the manner of their countrymen. The report gives an interesting account of the Chandals of the swamps of Fureedpore among whom he labours. They were at first extremely unwilling to hear the gospel, and the beginning of the mission was attended with great difficulties. Mr. Basu commenced his regular work among them in March 1874, living in a small thatched hut after the manner of his countrymen. Several trials met him almost at the outset. His assistant, disliking the work, left him, and he suffered a heavy bereavement in the loss of his wife. But he persevered, and success gradually came to reward his self-denying labours. In September 1874 he was joined by an assistant, Mohendro Lall Singh, who had a knowledge of medicine, and had great influence among the people. During the scarcity of 1874, the mission was enabled by the generosity of Dr. Naylor and other friends in Calcutta to be of considerable assistance to the people. For a year few decided results of the mission were apparent, but in 1875, Mr. Basu states that he 'had the honor and pleasure of successively baptizing eleven persons.' Particulars of these cases are given. Among others a leper was baptized, and it is worthy of remark that he was afterwards cured by the application of gurjon-oil."

Wednesday, March 1.

—*Bombay Gazette*: "It is not only to Lord Northbrook that Lord Salisbury adopts a harsh and overbearing tone, for in many of his communications as Secretary of State to the Governor of this Presidency, the language employed has been dictatorial to a degree. It would almost appear as if his Lordship thinks it necessary to assume imperial airs beforehand, because Mr. Disraeli intends in a short time to add the title of Empress of India to Her Majesty's other titles."

—Same; Calcutta, 29: In consequence of certain dramatic representations at the Great National Theatre, ridiculing the Prince's visit to some native ladies in Calcutta, the Viceroy has passed a temporary measure empowering the Government of Bengal to interdict objectionable dramatic performances, pending a bill being passed for the purpose of investing some official with powers similar to those held by the Lord Chamberlain of England

A telegram to the *Indian Daily News* from Rangoon states that the convicts broke out of jail at Moulmein on Saturday. The troops were called out, and fourteen convicts were killed and wounded; the rest were recaptured.

—Same: "It is now arranged, we hear, that H. R. H. the Prince of Wales will arrive at the Boree Bunder station on Saturday, March 11, and go straight on board the Serapis instead of taking up his residence at Malabar Point. His Royal Highness will dine with the Governor at Parell on the Saturday evening, and the Serapis will leave Bombay harbour on the following Monday morning."

"Sir Salar Jung has chartered one of Messrs. Rubattino's steamers to convey himself and suite to Europe. Sir Salar intends to call at Naples and see the sights in some other parts of Italy on his way to England."

—The total number of deaths from small-pox registered yesterday was 40, of whom 22 were Hindoos, 12 Mahomedans and 6 Parsees.

—The strange case of Ernestine Hauser was heard before the Civil Court of Breisach, Grand-Duchy of Baden, on the 11th ult. An account of the case in the *Times* says:—

"Miss Hauser is the young lady who stated to her parents and physician that several priests had induced her to wear a tight rope round her loins as a sure means of pleasing the Deity. When on the brink of the grave by this constant torture, an attempt was made to cup her feet and produce stigmata. The skin being filled with blood, owing to the pressure exercised by the rope, this cupping, according to medical opinion, would be sure to produce prolonged bleeding. One of the two priests concerned in the affair, and mentioned by the young lady in her late confessions, brought an action for libel against the physician who had published the story; but the action, however, was withdrawn previous to trial. A little later, the other priest sued the girl for telling the physician falsehoods at his expense. The case was tried on the 11th ultimo, and ended in the acquittal of the young lady, which is virtually a judicial corroboration of the alleged attempt to produce another Louise Lateau. During the trial, the counsel for the crown expressed regret that the priests could not be prosecuted without the consent of the young lady, which he had failed to obtain."

—*Overland Mail*, Feb. 11: Mr. Gladstone made a remarkable speech at the close of the debate on the address, cordially approving the demands made on Turkey.

Manchester is being actively canvassed by Mr. Jacob Bright (L.), and Mr. Powell (C.).

Dorsetshire has returned Capt. Digby, who represents the landlords, by 3,060 votes to 1,866 for Mr. Fowler, the tenant-farmers' candidate.

A terrible accident is reported from Cincinnati. On the afternoon of Feb. 5, at the Opera House, "An Allegory of the Great Republic" was being performed for the benefit of the Poor Relief Fund. Several hundred public-school children took part in the performance on the stage, while the house was closely packed with a large audience, mainly consisting of women and children. Scarcely had the preformance begun when a cry of "Fire!" was raised without any reason, causing a panic and a stampede for the doors. For several minutes horrible scenes occurred in the entries and on the stairways, people being crushed to death, trampled upon, thrown down the stairs, many jumping from the galleries and upper storeys upon the crowds below. Eleven persons were killed and about thirty injured.

There was a large fire at New York on Feb. 8, which destroyed half a block of houses bounded by Broadway, Howard, Crosby, and Grand streets, including two hotels and extensive clothing warehouses. Three firemen were killed and five injured. The loss of property is estimated to amount to 3,000,000 dols.

—The trial of the Eupion Gas Company's directors, and the inquiry affecting Mr. Oakley, continue to attract much attention.

An extraordinary mistake was made in the last tender for India Council bills; the rate 1*s.* 9$\frac{1}{2}$*d.* was tendered instead of 1*s.* 8$\frac{1}{2}$*d.* Had the Government held the tenderer to his contract he would have lost 30,000*l.*

—The British and Foreign Bible Society held its inaugural meeting in Rome at the American Church in the Via Condotti, on Feb. 9. Every Protestant denomination—English, Scotch, and American—was represented on the platform and in the audience. Mr. Law, of Dublin, presided. The speakers were Dr. Thomson, late of New York, now pastor of the Scotch Presbyterian Church in Rome, and Messrs. Burchell, Lewis, and Langmur. Dr. Thomson dwelt on the religious and political significance of the meeting. Mr. Burchell eloquently refuted the notion that the Tuetonic and Latin races require different religions. Mr. Lewis gave gratifying statistics of the society's progress in Italy, past and present.

Apropos of the recent controversy about the use of the term "reverend," a correspondent at Milan says that the University of Padua gave her students the title of reverend or respectable, after they had taken the title of doctor in any of the branches, as his (the student's) respectability was by such a degree to a certain extent established. It rested, however, with himself to maintain this title of reverend in his after-life by his good conduct, but they sent him out in society as an educated and reverend man, and so to be respected. The title is, according to the same authority, applied to good matrons and widows, active in good works, the expression *Una vera riverenda signora* not being uncommon. In certain districts of Italy even animals have this honour. "I well remember," says this correspondent, "once in Tuscany having to ride on the pony of a certain priest, which was sent to meet me, and my guide describing the master of the animal as a *birbone* of a priest (he being rather fond of wine), while the pony was termed *una riverenda bestia*, or an animal much to be respected and trusted. An old and worthy ass, who was remarkably sure-footed on the mountains, had the same title of reverend applied to

him by his guide, in response to my inquiry as to his trustworthiness." To whatever depths this designation may eventually prove to have descended, it will probably hold its own at least as long as the less controverted secular title of esquire.

Thursday, March 2.

—*Bombay Gazette*, London, 11: "I have some reason for saying that the Government contemplate shortly issuing an important regulation affecting the Indian newspapers. The language of several of the native journals has of late attracted considerable attention here, much more I am sure than it ought to have done. But Indian officialism, like officialism under the French empire, is disposed to resent criticism, and there is just a fear that in aiming at the native press the new regulations may be covertly directed at outspoken journals like your own. Instead of placing restrictions on criticism upon the policy and the acts of the Government and the conduct of its officers, it would surely be enough to limit them to attacks upon British supremacy, its legality, or its paramount rights."

—*Home News*: "There has been an alarming fire in New York, causing an aggregate loss of 2,881,000 dollars in buildings destroyed, and 2,679,000 dollars on insurances.

Obituary of the week.—General Sir H. G. T. Taylor, G. C. B. Mad. Inf.; Viscount Galway, M. P.; Lord Howe; Vice-Admiral L. S. Tindal; Rear-Admiral W. Morris; Vice-Admiral H. E. Edgell; the Hon. and Rev. E. G. More; Admiral G. Hathorn; Lieut.-Col. J. M. Isaacs, late 61st Reg.; Lieut.-Col. O. L. Ormsby, late 68th Regt.; Lieut.-Col. A. Shirrefs, Mad. Ret.; Admiral R. A. Yates.

—A young man named Ison died February 6th at Moss Side, Lancashire, from the effect of injuries he received at a football match on the previous day. From the evidence given at the inquest on Tuesday, it appears that in the course of the game, which it was stated was played in accordance with the 'Rugby rules,' he was 'charged' by another player. The deceased was struck on the right side of the chest, was lifed off his feet, and fell backwards to the ground. He managed to regain his legs, but a few minutes later was seized with a fit, became insensible and never rallied. His death was the result of compression of the brain, caused by the sudden shock from the 'charge' and the fall.

Letters from Massowah to Colonel Munzinger, brother of Munzinger Pasha, were received on the 31st of January at Zurich, giving a different version of his death to that first despatched. His so-called expedition was no more than an escort of 350 soldiers and two guns, and the object not any direct attempt at conquest, but to explore the route to the Shoa country from the port of Tadjura, and, if possible, obtain for the Pasha a personal interview with its king, whose own messenger to the Khedive, Raz Bourrou, was escorted back from Egypt with the party. The surprise was no ambush, but a night attack made about 2 a.m. on the 15th of November by the Gallas tribe, apparently on their own account, with a view to the plunder of the camp. Munzinger Pasha, finding his men in confusion, flew to his two guns and fired one of them off; but, only three soldiers being by him, he was surrounded and pierced through by a number of spears. Mdme. Munzinger was about the same time wounded in her tent. In the darkness both were saved from falling into the hands of the savages; but, though the detachment held its own till day-light, it then began a hurried retreat which proved fatal, followed up as it was by a greatly superior enemy. Munzinger, who was at his last gasp, told his bearers not to attempt to carry him on, and was abandoned within a mile of the camp, and Mdme. Munzinger soon after,—one account stating that she refused to be transported farther when she learned that her husband was already left behind. These details have been furnished to M. Franzois Hassan, Munzinger's assistant at Massowah, by officers who came in with the half of the little force that finally escaped, and also by the late Pasha's servant, three of whom were among the survivors. The King of Shoa's envoy, already mentioned, was among those who fell during the retreat.

—*Evangelical Christendom*: "It is a matter of deep regret that the discret and judicious counsels on the subject of the Burials Bill, given by the primate of all England, seem so little likely to be taken. Passing strange indeed it does appear that advice so temperately and so wisely given, should, in some clerical circles, be so utterly ignored and put aside. The important question whether the remains of departed Noncomformists shall be allowed to be laid side by side with those of their brethren of the National Church by such Christian ministers and with such services as they themselves may have desired, or their serving friends and relations may prefer, will now shortly come up for legislative settlement. It is, as the leading journal has ably pointed out, of the utmost consequence that when this matter is once settled, it should be settled once for all, and that the agitating controversies and acrimonious debates it has excited, should for ever and effectually be laid to rest."

Friday, March 3.

—The *Travancore*, with English mails, left Aden for Bombay, Thursday, at 1 p. m.

—*Bombay Gazette*; London, 2nd: "The chief object of the Titles Bill is to settle the question of the precedence of the Royal Family in England which has been raised by the Duchess of Edinburgh."

—*Times of India*; Madras, 2nd: Doctor Oliver, of the Madras army, died of dysentery last night, after eighteen months' service.

Cholera has decreased, and small-pox increased, here during the last week.

—Government have kindly consented to let Kurrachee be Kurrachee, and not Karachi. Now—Cutch or Kach?

—Deaths last week, 554. From small-pox 203, or 28 more than last week. In the last three days the average mortality from small-pox has been 40 a day.

—Aden news: It is reported that the s.s. Jowad, belonging to the Jemadar of Shelu, has been totally wrecked on one of the outlying reefs of Seet. There were 500 pilgrims on board, chiefly Persians, bound for Bushire, and only three men are supposed to have survived, who reached Hoodeida after enduring great sufferings, having been in the water four days, clinging to a portion of the wreck.

—*Ceylon Observer*: "The Strathmore, a new ship, one of the finest ever launched in England, sailed about April last with emigrants for Otago, New Zealand. Eighty-eight souls were on board, and she had never been heard of to the hour when I wired you. When I was at home, her loss was much discussed at Lloyds, being the third fine Australian liner lost in a short period, and rates of insurance to Australia rose. The Strathmore, when out 75 days, ran on the rocks at night on a group known as the Twelve Apostles in the Crozet group. About forty-four persons were drowned. The remaining forty-four lived seven months on this barren island, which fortunately had one good spring on its summit. They lived on sea birds and their eggs. Several vessels came near them during the seven months, but the wrecked people failed to attract their attention. When saved by the American whaler, they were in a destitute and emaciated condition, and scarcely had a rag on them. The Sierra Morena, which took half of the saved from the American vessel, arrived here to-day, bound to Kurrachee with railway material. According to last accounts twenty-four more were on the whaler. The second mate of the Strathmore, and the captain of the vessel that rescued them, came ashore first. Forty-nine people were saved. Two died on the island, three from having been frost-bitten in the feet and their toes rotting off with mortification. The captain and chief officer were drowned. Those saved lived for six months and twenty-one days on sea birds and a kind of weed like the top of a carrot growing on the island, which was 1½ miles long. Half of it was perfectly bare rock, the other half covered with rank grass. Their fuel for cooking was the feathers of the birds. A few matches were saved, and they kept a lamp perpetually burning with oil expressed from the birds as fuel for the lamp. Nothing hardly was saved from the wreck. The boats they escaped in were lost the first night, the rocks being perpendicular and no beach to have them upon."

—It seems that we have a *St. John's Parish Magazine* among us. The last number has a notice of the new Bishop. It says: "Keble College was founded in 1868, in memory of the author of the "*Christian Year*." It was somewhat different from the other colleges in belonging solely and for ever to the Church of England, free from all the hampering and hammering of so-called freedom of religion, which is now-a-days the phrase used to describe a house divided against itself.

"To the whole work of Keble College Mr. Mylne has given himself, from the opening, in June 1870, until now. He has taken a chief part in the instruction, both in the lecture-room and in the chapel, and has been equally prominent in his interest in the out-of-door work of Keble men. At training times he has been conspicuous for running on the river-bank, 'coaching' the college boat, 'with his long coat flying all over the place'; at another time, ready to praise his men for their cricket, which is good, while blaming them for their rowing, which is bad. Under such influence as his, Keble men have been improving year by year in the schools and (latterly) on the river."

—*Times of India*: "The Rev. D. C. Boyd delivered a very interesting lecture last evening at the Sassoon Mechanics' Institute, the subject being 'Utopias.' The lecture hall of the building was filled with a very attentive audience."

—In the course of a trial for bigamy which took place at the last sessions held at Cuddapah, it transpired that it is a common practice among persons of the Palli caste to pledge their wives as security for loans of money. In the case under notice the husband appears to have borrowed some money from his mother-in-law, and to have left his wife with her till such time as he could repay the amount he had received. He having failed to pay up within the prescribed period, the wife was re-married to another man. Thence arose the action for bigamy; the accused persons being the twice-married wife, her mother, and a third party who was present at the second marriage. All three prisoners were found guilty, and sentenced to a month's imprisonment.

Miscellany.

—The Rev. Dr. Steele, in *Zion's Herald*, says:

"Dr. Cullis of Boston, immediately after the death of his first wife, began to receive letters in her handwriting, style of thought and expression, and bearing her signature, with characteristic peculiarities so minute that neither the Doctor himself nor the intimate friends of his deceased wife could distinguish them from her letters written when living. These missives, full of tenderness, good counsel, and predictions of some great Christian work which he was to do in the future (for this was before he began his so-called faith-work), came quite often during several weeks. During this time, regularly, at two o'clock in the morning, he would be awakened by three distinct raps on the table. One morning while awake, at about four o'clock in the morning, he was suddenly startled by a bird singing in his room. He arose, looked about the room, but found no bird. This bird-song now became quite a regular phenomenon in his bed-chamber. Once, while sitting in his office in conversation with a gentleman, the bird-song suddenly startled them, as if just above their heads. The gentleman, turning his eyes upward toward the top of the window, said, "You have a canary here, have you?" He was told that there was none in the house.

"By this time Dr. Cullins says that the thing began to be annoying. His friends, who were cognizant of the facts advised him to call in a medium, and establish communication with his departed wife. But instead of this, he carried the whole matter to the Lord, on his knees, in these words: "O Lord Jesus, I am Thine. I desire to do Thy will perfectly. If these strange things are from Thee, I am ready to go into them and receive all the truth which Thou dost wish to communicate. But, if they are of the devil, put an immediate stop to them. Amen!" People who have strong faith are remarkable for the brevity of their prayers. After this short prayer the letters, the table-rappings and the bird-songs suddenly ceased, and have never been repeated.

"Let all Christians who are similarly tempted to converse with the dead, follow the example of this good man, and ask God's opinion of resorting to necromancy, instead of the Law and the Testimony."

—Dr. Talmage on Sunday-Schools.—At a late meeting of the Brooklyn Sunday-school Union, Dr. Talmage said:—"The first object of Sabbath schools is to make our children Christians. Some think the object of a Sunday-school is to teach children to sing. They sing 'Angels are hovering round,' but I don't think they hover long round much of the music sung. Others seem to think it is a class in geography, to find where Ramoth Gilead is, or how far from the Mount of Olives to Jerusalem. Alas! if they understand all the botany of the Holy Land, and do not catch any of the fragrance of the garments of the Heavenly One—that smell of frankincense and myrrh out of the ivory palaces. Some teachers seem to be best satisfied when the class is in a fog, when they have asked some profound questions; but when the teacher is befogged, the case is hopeless. I have more faith in the salvation of children of ten years than of men and women of forty years of age. Let men of thirty years of age or of sixty years of age, come to join a church, and of the latter you ask four questions of the man of thirty, and of a child you'll ask fifty questions. Why? You have no faith in the child's conversion. As to one soul being worth as much as another, it is not so. A child, with life before it, or an old man just coming to save his soul for another world—which has the greater value? Ah! the child's soul is of the most value. Wait before you work for his conversion, and you are too late; the world, the flesh, and the devil have taken all the space. Church of God! get down on your knees and seek and save these children. God bless you in your work. The reward for this work is greater than for any other, and when God shall make up his jewels, you will be among them."

—*Advance*:

Can any plan be devised which shall enlist the best talent of the choir, and yet carry with it the hearty good will and co-operation of the people "down stairs?"

We attended recently a musical service in which this question was answered with an unexpected unanimaty of satisfaction. The object of the service was to illustrate

a new idea in church music, brought out by George F. Root, and embodied in a book with the significant title, "Choir and Congregation." The essential point in the idea is that an old familiar hymn, with the tune which use and the will of the people have married to it, is introduced, with fitting Scripture selections set to anthem music to be sung by the choir. About one hundred-and-fifty of what are called, by common consent, congregational tunes, are thus treated, and we are constrained to say, with an unlooked-for variety and success.

At the service of which we speak, we were favored with the presence of the distinguished author himself, aided by a quartet which took the place of choir, while the congregation of two or three hundred was such as could be gathered in a suburban village. It was interesting to notice the progress of feeling in the audience, as it passed from curiosity to delighted surprise, and finally settled into a downright and hearty enjoyment of the old tunes, prefaced as they were by the choice music of the quartet. In the structure of the anthems Mr. Root has so written them, that they stand related to the hymn-tunes, as solo, duet, or quartet, to chorus; the anthem being connected without break or interlude with the tune, and finding its climax in the full-voiced singing of the congregation. This idea seems to be carried out with a good degree of success through the entire book. In some cases the effect is exceedingly happy. We do not remember to have ever heard Dennis sung with more sweetness and power than after the congregation had been drawn to its, "How gentle God's commands," by a tender contralto voice singing Christ's own words, "Come unto me all ye that labor." There are few tunes in which a congregation kindle more quickly than in Ariel. But let them be led to it by a solo, "And I heard the voice of many angels saying," and by the choir taking up the celestial song, "Worthy is the Lamb that was slain," &c., and the people can scarcely bide their time to break in with the aspiration, "Oh, could I speak the matchless worth," &c.

Sometimes the effect approaches the dramatic, as in the "Harwell Service." The choir, with that subdued quality of voice which gives the effect of distance, sing "Hallelujah, for the Lord God Omnipotent reigneth," &c., and the congregation, as if listening to the heavenly host, come in with, "Hark! ten thousand harps and voices," &c.

A few of the headings, taken at random, will indicate the scope of the book, and also the skill with which the Scripture selections have been adapted to the hymns.

Doxology Service.	"Let the people praise Thee, O God." / "Praise God from whom all blessings flow.'
St. Matin's Service.	"Great is the Lord, and greatly to be praised." / "O Thou to whom all creation bows."
Coronation Service.	"All power is given unto Me." / "All hail the power of Jesus' name."
Antioch Service.	"For unto us a child is born." / "Joy to the world, the Lord is come!"
Ortonville Service.	"Behold, thy king cometh." / "Majestic beauty sits enthroned."
Martyn Service.	"Thou art my hiding place." / "Jesus, lover of my soul."
Windham Service.	"Enter ye in at the strait gate." / "Broad is the road that leads to death."
Laban Service.	"They be many that fight against me." / "My soul, be on thy guard."

A plan so novel as this, must, of course, be put to the test of actual use. Experience may show the need of some changes and modifications, but the idea seems practicable and inviting, and if we mistake not, it will prove the olive-branch by which the choir and congregation will be drawn into mutual helpfulness and harmony. "Let us have peace."

Selections.

A MYSTERY ON THE OCEAN BOTTOM.

FAR down in the deep waters of the ocean there are mountains and rocks, and valleys and caves, just as there are up in our world.

Sometimes the sailor drops the lead attached to a cord, and it will sink down not far, and then again at a little distance, it will sink down, down, very far. In the first place it fell upon a mountain, and then in a valley. Were the great ocean dried up, we should see wonders there.

At the foot of one of these mountains in the ocean, there was a kind of tea-party met, consisting of Mrs. Eel, Mrs. Lobster, Mrs. Cod, Mrs. Shrimp, Mrs. Flounder, and Mrs. Nautilus. The fact was, a curious event had happened, and they were met to discuss it. A long, small, thing had come creeping down the mountain and across the valley, and along it went on the ocean's bottom,—so long, that they could see no end to it either way. Gently it came down and lay still on the bottom of the ocean.

"Mrs. Eel," says Mrs. Lobster, "is not this some relation of yours? It looks more like one of the Eel family than any thing else."

"I would have you to know," said Mrs. Eel, squirming and twisting herself every way, "that an eel has a head and a tail and fins; and don't you see this has none? An eel keeps moving, and don't you see this doesn't move at all? How could you think it was an eel?

"I thought it was a worm," said Mrs. Cod, "and I tried to bite it. Whew! it almost broke my teeth out. It's nothing that I can eat; though you know, Mrs. Lobster, I can eat a whole family of Lobsters if they are not too old."

"I tell you what I think," said little Mrs. Shrimp. "It's a thing for us shrimps to creep on and cling to, and under which to lay our eggs and raise our young."

"It's very plain," said Mrs. Flounder, "it is a scratcher, just for us Flounders to spin over and scrape our breasts on."

"You are all wrong," said Mrs. Nautilus. "It's a thinking Machine."

"A what?" exclaimed all together.

"A thinking Machine, I tell you. There are creatures that live up out of the water who think a great deal. They *send* messages, instead of going to carry them. They are curious creatures, and sometimes when I have been upon the top of the water I have seen them. They sail about in great vessels of wood, and when at home have creatures to draw them round."

"Why, what fables you are telling us! Do you expect that we shall believe that creatures can live out of the water?"

"Yes, they do. And instead of fins and tails they have two legs, with which they walk."

"A very likely story," said Mrs. Lobster. When even I, skilful as I am, can't walk on less than a dozen legs, how can they walk on two? What kind of fins have they?"

"They don't have fins; they have arms and hands instead. They seem to be full of *thought*. Now this machine, so long that you, Mrs. Lobster, could not creep to the other end of it in a lifetime, is one of their contrivances. They will stand at one end of it, and send thoughts or messages through to the other end in a moment: and thus they talk to each other hundreds or thousands of miles apart. Even now, while we are looking at it, they are sending their thoughts through it."

"That I don't believe," says Mrs. Cod.

"Neither do I," says Mrs. Eel.

"Why not?"

"Because we can't *see* any thought passing through it?"

"No; nor hear it."

"No; nor smell it."

"No; nor feel it. Now you don't think we are such fools as to believe a thing which we can't see, or hear, or smell, or feel, do you? You don't expect us to believe that there are creatures who can live out of water, and move without fins, and *think all along the bottom of the ocean.* Oh, Mrs. Nautilus, we are proud to know we are above being deceived by such stories. We don't believe there is any world but our ocean world. Pray what kind of light do they have up there?"

"Oh, it is stronger, and purer, and more beautiful than ours. Compared with ours it is *consolidated light.* It is a more glorious state than ours, and the creatures who live there and think so much, are far higher in their nature than we."

"Well, Mrs. Nautilus, that will do for one day. We may as well break up our party. We can't associate with one who tries to make us *believe what we can't understand.* We know too much for such deception."

At that, Mrs. Lobster opened her great claw as if she would crush poor Mrs. Nautilus, and Mrs. Cod rolled her eyes and snapped her great jaws. Mrs. Eel twisted and darted here and there, and Mrs. Shrimp swelled, and Mrs. Flounder turned her eyes and looked sideways.

Alas, poor creatures! just as wise as the Sadducees and such like people, who say, "There is neither angel nor spirit," nor a higher state than this, *because they cannot comprehend it.*—JAMES TODD in the "Sword and Trowel.

JAMES TURNER, OF PETERHEAD.

THE STORY OF A BURNING AND SHINING LIGHT.

BY GORDON FORLONG.

SCOTLAND was lying in the depths of spiritual despondency when *James Turner's* prayer meetings began in Aberdeenshire, and those who listened to the almost unbounded requests sent upward by these fishermen, might have reckoned such utterances as wild and visionary.

It is quite true that 60 or 70 years ago many parishes in the north were shaken through the faithful and deep preaching of the Haldanes. The preaching also of Irvine revived many saints and quickened many souls.

At the time of the "Free Church Disruption," another breath of life passed over Scotland; many bold men arose, and work was done.

But the last great revival began, shall I say, in 1856, and went on with power until 1863; then a partial lull took place, which was again broken by the work revived under Messrs. Moody and Sankey.

I know nothing that preceded the work in 1855 and 1857 except the wonderful prayer meetings of James Turner, and they were held only by humble fishermen in cottages, but their faith and zeal made the meetings good forerunners of a great work.

COLD DEAD FORMALISM,

like a long frost, lay on every country in Scotland. Aberdeenshire, designated even by ministers the *coldest spiritual country in Scotland*, was the last one in which we would expect to see sunshine, and yet the first breath of the Spirit was felt in Aberdeenshire before the great American revival, and before the work in Ireland which followed America. God was working amongst us in the north of Scotland; we had work doing and a cross to carry in Slains and Cruden, and Brownlow North also followed with work in Elgin before a breath arose elsewhere.

I do attribute our united work in those days to James Turner's Prayer Meetings at Old Slain's Castle, Boddam, Peterhead, &c.

James Turner was not at that time preaching with general acceptance or power. Here and there he preached in a cottage. I, for one, did not at *that* time see his call to much public work. I never remember asking him to preach at my own meetings, which were sometimes large, and we had always a few seeking salvation. He invited me to Peterhead, and said he would get plenty of fishermen to come; I went there, receiving at the same time an invitation from a minister.

A STRANGE SCENE.

The Peterhead meetings were well attended. The first was in James Turner's fish-curing yard; his large shed was filled with barrels and beams of wood, and every barrel and every beam was covered with fishermen.

The shed was very dimly lighted with two or three dull oil lamps, and before the service began I thought I heard noises in the roof, and looking up, discerned men's figures sitting on the beams of the roof; the roof, in fact, was hanging with fishermen, sitting as comfortably and quietly on these imaginary cross-trees as if they were seated in pews.

My lamp stood on the top of a herring barrel; but, although the circumstances were curious, yet no preacher of God's truth could have stood there, I think, without the fishermen of Galilee recurring to his mind; and sure I am, that the Spirit of God moved with greater power *there*, than in some of the Gothic and Pagan-looking temples in which I have since preached.

This meeting was the preface to the great work which, next year, and the year after that, broke out in the northern part of the country.

The Sunday following, a church was offered to me in the morning, but it was not advertised, and I met only a very regular cold audience—there appeared to be no zeal among them.

In the afternoon we had a meeting in the Town Hall, attended by numbers of earnest fishermen—praying men from the neighbouring villages—and we felt it was a solemn time. The stairs were filled as well as the hall, and seeking souls remained to be spoken to.

Preached in the open air in the evening to a great crowd, which increased as the darkness came; many elders then crept out like Nicodemus, and listened. Some were awakened that night; among others

A LEADING LAWYER.

He sent James Turner to the hotel for me early in the morning, and I found him with his family on Monday forenoon sitting round the table with their Bibles open. The Lord had taken the scales from his eyes, and he longed now to see the doors of the large parish church thrown open for pure Gospel preaching; as an influential elder he had no doubt the church would be given at once, and I smiled to see how his own zeal and warmth caused the aged lawyer to forget and misunderstand the coldness of others. His minister and coadjutors only wondered, when he asked it, how a legal Nicodemus could have thought of it, and yet in a year or two afterwards this same church was offered to us.

UNCONVERTED MINISTERS AND ELDERS.

A prayer meeting for all denominations was, after much negotiation, begun in Peterhead. Turner was the most lively supplicant, and he prayed also for

the conversion of all ministers and office-bearers. This gave offence; he was asked not to pray for ministers and elders, only for the people. He refused to obey. Some ministers would not attend, and few elders came; still he prayed as earnestly as ever for them, and many poor attended. A meeting was called, and it was resolved to shut the doors and close the prayer meeting; it was closed, and immediately James Turner started for a neighbouring village. He felt as if the Lord had rejected Peterhead, and now he received preaching power.

A dear godly parish minister, the Rev. D. Dewar, long since gone home, was in this parish, and hearing that James Turner, the plague of Peterhead, was come, he sent for him and offered to hold a daily prayer meeting if he would attend, "and you shall pray for me and for my conversion if you like," said Mr. Dewar, "and you shall pray for all the elders."

Need we say that the Lord showed His hand there? Great blessing resulted, many were the slain of the Lord. James Turner preached with great power, many ministers and godly people were obliged to help, the anxious were so numerous.

Other parishes were roused also; numerous applications came in for work elsewhere, and James Turner passed on to the next village; scores of seeking souls appeared, other ministers and preachers came to help, and every converted man and woman found enough to do in dealing with enquirers.

Turner passed on to another village, and another, and another, and so on through the northern portion of Aberdeenshire—the work grew deeper and broader; every town and every village yielded, as it were, at once, and the Peterhead people left their own cold town to go and see the work elsewhere. No less than seven or eight ministers, besides other Christians, were at one time following him from place to place gathering up the sheaves.

Sometimes

A WHOLE VILLAGE WAS MOVED,

every soul in it except infants; and I heard the statement made years afterwards that every person in one village was converted. Numbers of public-houses were closed.

When the work began in a village, every soul endeavoured to attend the meetings—all work was at a standstill for some time—no business of any kind was done; neighbouring ministers came sometimes to oppose or repress the excitement, but they remained awe-struck; ungodly blaspheming fishermen or farm labourers would rise up and speak against themselves, and warn others; no one dared in those villages to say a word against the work.

I was told that godly ministers, who followed up the work as Mr. Dewar did, reckoned that not fewer perhaps than 6,000 souls found the truth directly or indirectly through the labours of James Turner.

At length the strength of the labourer gave way,

GOD APPEARED TO BE CALLING HIM HOME.

He was weak and obliged to rest; he sometimes took meetings again, but his work was done; and it will astonish many to know that his dear widow a year or two after those great days, and even whilst he was labouring also, was in need and trial, and I remember the late Earl of Aberdeen telling me that he intended to help her.

Those who receive spiritual truth and help from others seldom seem to remember the messenger. His message is gladly received, but he is sent away weary and worn from the door, although his message is valued above all gold, silver, or jewels. It often arises from thoughtlessness.

Many dear helpers gathered up the fallen sheaves, but to none of them did the Lord appear to give

THE SHARP SWORD OF THE SPIRIT.

God is a sovereign in His gifts and callings. Let no man say that any godly brother can take up another godly brother's work; there may be found a Joshua who shall follow a Moses, but the instances are few, and the work of Joshua was not exactly the work of Moses. Theory says any man can minister for another if he is prayerful and as well taught; but it is only theory. A dead man may follow a dead man, and carry on the same machinery, the same system, and be as good as his predecessor, but God gives individual gifts to living men, and if we endeavour to mould men alike we often break up God's gifts; and, alas, we often cast down God's instruments because they are too bold to please us, or too unlearned to come up to the mark of man's civilization.

If James Turner had listened to those around him, he would have refused God's call to work; or if he had waited till the professing Church patronized him, the fish-curer would have waited a long time; or if he had ceased to pray for preachers and elders, God would not—we may argue—have given him, as He did give him, both ministers and elders as converts.

EXPECTANCY.

How many of us who have preached for twenty years expect to find 6,000, or even 4,000, converts to meet us in glory!—or if we have felt that our call is to build up and root and ground the saints of God, then how many among us who teach the church of God expect to find 4,000 saints who shall say that we rooted and grounded them in the faith?

Yet cheer up, my brother or my sister, as you read this. Our God is the "God of Hope," and he wishes that we should "*abound in hope:*" let us go on and abound. We are one and all very unlikely instruments to be used by a holy God, but God can use unlikely instruments, only let us not fail in Faith Hope, and Love.—*(Word and Work.)*

NEW YORK: WATER-STREET MISSION.

Some time ago, our columns contained the circumstances of the conversion of Jerry McAuley, a noted character in New York. He has for some time past conducted, along with his wife, a mission at Water-street, one of the worst parts of the city, with great success. A New York contemporary, in a recent issue, says:—

During the past year about 800 persons have given evidence of having been saved at this Mission, a great many of them being of the upper class in society. From this hall has sprung a branch of this Mission at Brooklyn, which has also been productive of many conversions.

About four weeks ago the following request was sent to the Mission for prayer: "A mother requests prayer for her son, who is a kind, loving son, a tender father, and a good husband, but he has one fault—drink. Pray for him until you hear from me that he is converted.—An Anxious Mother."

A week ago his wife came to the mission-house and said, "Oh, how I wish that I could get my husband here." Mrs. McAuley told her to pray that God would send him down. She shook her head as much as to say, "That is easier said than done." That night he woke his wife up and said to her, "I want to go down to Water-street." And she brought him down, a week ago last Thursday night. There were several converted that night, and he was among them. He said: "Thank God, I feel a load of sin has left my heart"; and after a while he knelt down and thanked the Lord in language which appeared really to be inspired by God. He is now a changed man. His mother, at the Saturday meeting, said: "I sent a request here for prayer, asking you to pray for my son until you heard from me that he was converted. I now come here to tell you that my son is saved." The son who was present, rose and bore testimony to the truth of her words.

A banker's daughter gave a diamond cluster ring to the Mission; and after a time, through the blessing of God, she was led to give her heart to Jesus, and she is now working for the Saviour. Mr. McAuley and his wife are earnest workers in the cause of religion, and their warm, heartfelt prayers daily ascend to God, that He would pour out his blessing upon the prayer-meeting, and make it the instrument in his providence of saving the souls of the careless and ungodly.

The prayer-meeting on Saturday night was opened by singing and prayer. The hall was filled with a class of men who seemed to be thoroughly in earnest in all they did—a motley assembly of earnest workers. A number of ladies were present who also took part in the exercises of the evening.

Many of the brethren gave their testimony as to what the Lord had done for their souls.—*(Christian.)*

REMARKABLE ANSWERS TO PRAYERS.

BY REV. E. PAYSON HAMMOND.

Many of the readers of the Advance, I doubt not, have been interested in the almost miraculous cures which have apparently been effected in answer to prayer.

I venture, therefore, to let them read a letter which I have received from Mrs. Ella C. Sherman, whose case was referred to by Dr. Lyman, a few weeks ago, in the Advance. She says:

"You can use any testimony of mine to advance the interests of our dear Redeemer's kingdom. I am willing to tell what great things the Lord has done and is still doing for me. I may, perhaps, better serve this interest by speaking of my *present* experience, now that I have stood the test of a year and a half. I am in very good health, feel no return of my old maladies, and am able to attend to the various duties of house-keeper, wife, mother and pastor's wife.

"My faith in my restoration being a miraculous cure, is firm and unshaken. Nay, I may almost say it is positive knowledge. Like the blind man of old I can say, One thing I know, whereas I was weak and helpless, sick and sore, I am now well and strong and happy. None but Jesus could do such a helpless sinner good. I am still trusting in him. My all is on the altar and 'the altar sanctifieth the gift.' My peace is like a river. I can truly adopt the words of the hymn commencing:

My life flows on in endless song, etc.

When I look to myself, I am nothing, but looking unto Jesus, I find him all and all. Let Jesus be honored and glorified. And I want to ask you, as I have many others, to use the facts in my case only for his glory and to prove his power to save.

While in Portland, Oregon, last summer, I received a letter from Mrs. D. Wilson, a resident of that city, and read it in one of the morning prayer-meetings. A highly respected physician, an eminent Christian, at once arose and said he knew the writer, and he believed every word of the letter to be true.

Though I am aware that Christians will differ in their views, in cases like these, yet I venture to make public the following statement, coming as it does from one highly respected, and regarded as perfectly reliable:

"I had a cough for eight years, which troubled me more or less all the time. I tried patent medicines, but to no effect. I had tried several of the best physicians in the State, but found no relief. In 1872-3, my cough grew worse all the time, and I bled at the lungs considerably.

"By the advice of Dr. B. I went to California in October, 1873, thinking the change might help me, but the change of climate had no effect upon my cough. One day as I was feeling very much discouraged, I accidentally took up the Pacific *Christian Advocate*, and I noticed an article from a young girl whom God had restored to health in answer to prayer. The thought suddenly came to me, What is the use of my suffering any longer? God will restore me to health if I ask him. He has said, 'Whatsoever ye ask in faith it shall be done.' With this promise I went to him, believing that he would grant my request. He heard and answered my feeble prayer. I threw away my medicine, the cough left me, and since that time it has not returned, neither have I spit any blood. I am certain this was an answer to prayer, and if my cough ever does return, it will be because I lack faith. God grant that I may ever have faith and stronger faith.

MRS. D. WILSON."

Portland, Oregon, July 9, 1875.

These statements will be doubted by some and believed by others. But of one thing we are sure, God answers prayer.

From the pen of inspiration we read, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

I believe that during the last twenty years I have been personally assured of a sufficient number of immediate answers to prayer, even while God's people were "yet speaking," to fill a good-sized book.

An old writer has said, "As the soul is the of life of the body, and faith the life of the soul, so the promises are the life of faith." Yes, it is true that faith which calls down blessing upon churches and communities, only lives as it feeds upon the promises of God's Word. In like manner our faith is often strengthened by striking answers to prayer.

I have heard it stated that George Whitfield read Matthew Henry's Commentary through on his knees. Was it not while poring over the promises of God's Word, and meditating upon the many wonderful answers to prayer which it contains, that his faith was so invigorated that he was enabled to go into the most desperate crowds in the open air, at the great fairs in London, believing that the Holy Spirit would rest down upon them, and the most hardened be led to "flee from the wrath to come."

God grant that you and I, dear reader, may have our faith so fed upon the promises of God's Word that it shall call down rich blessings upon ourselves and friends.

MR. VAN METER'S WORK IN ROME.

A pleasing testimony is given to the above work in the following extracts from a letter written by the Rev. Wayland Hoyt, pastor of one of the most important churches in Boston, and member of the Board of Managers of the Missionary Union. Mr. Hoyt says:—

I have observed, with the deepest interest, the

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attempts which are making toward the introduction of genuine evangelical Christianity into Rome. And what I want to do, in this letter, is to give as plain and true an account as possible, of what I have seen and learned of Mr. Van Meter's work here, both because so much question has been excited about it in various ways at home, and also because, as I have seen it, it has seemed to me, altogether the most efficient instrumentality just now in operation.

It is fair to say that at the beginning of this work I was prejudiced against it. As earnestly as I could, when he asked my opinion, I advised Mr. Van Meter against it. Taking into account the great work he was accomplishing in New York, his singular adaptedness to it, his then ignorance of Italian, his age, and the difficulty of Rome as a sphere for evangelical labour, I thought conscientiously, he could do more where he was, and that some other and younger man had better make an attempt in Rome. I frankly confess my former judgment wrong.

The only religion the Italians know has proved false to them in their political struggles and aspirations. They react from it, and very naturally associate it with all religion, and so, as well, react from all. In this present prevalent, unbelieving mood, it is a very difficult thing to gather them to preaching, to services distinctively religious. But now, just here, as it seems to me, appears the peculiar skill, and wisdom, and hopefulness of Mr. Van Meter's method. If the Italians will not let themselves be gathered, to any great extent, to preaching services, they will let their children go to schools. Here in the schools you can flush your teachings with Christian influence. The Italians will let their children learn to sing, even though what they sing be religious. Nay, attracted and led in by their children, they will themselves come, and they do themselves come—bless God, I have seen them with my own eyes—to sing, and in the intervals of song, to be taught the religious meaning of the hymns. Thus, too, among the parents gradually have schools been formed, where the Bible is learned and read, and where these men and women are brought into direct contact with evangelical truth Thus in the way of a noble Christian guile, with the very wisdom of the serpent and the harmlessness of the dove which the Master commanded, has Mr. Van Meter, as it seems to me, seized and turned to the account of the truth the present peculiar religious state of things. For myself, I cannot imagine a wiser or more successful way than that to which, I believe, the Lord has led him.

I believe in its advisibility. I believe in its methods. I believe God will crown it with success. But it is foundation work. If the number of pupils and attendants I have sometimes seen seem small, as compared with our work at home, it is to be remembered they are to-day immense for Italy. That future will see them constantly increasing, I have no doubt. There, right under the shadow of the Vatican, works a wise, courageous, singularly skilful, burning-hearted Christian man. He works. Let us, as we never have, aid him by sympathy, money, prayer. He waits. Let us wait with him, patiently, but with undimmed hope, sure that the old truth which won Rome once from paganism, can and will win it yet again from Christ-obscuring superstition. This work is sustained by free will offerings.—*Word and Work.*

TELEGRAPHIC NEWS.

London, February 24th: To-day, replying to a Deputation of Merchants and others whose interests lie in the Cotton districts, the Marquis of Salisbury said that the Indian Government for months past had been instructed to prepare the way for a gradual abolition of the present Import Duties on manufactured Cotton Goods and Yarns, and also to fix a period for their final entire abolition. If the finances of India were fortunate, he hoped that the object which the Deputation had in view would be speedily attained. The Marquis said he was not prepared to recommend a new tax for India.

Paris, 24th: The resignation of M. Buffet having been accepted, he will be succeeded in the Ministry by M. Dufaure, the Minister of Justice. In other respects the Cabinet remains unchanged.

Cairo, 24th: Late advices from Massowah state that the Egyptian Army, having occupied the province of Hamasin, met the forces of King John near Adowa. The result was a victory for the Egyptians. The Gallas tribes have submitted to the Khedive.

London, 25th: After a debate lasting over two days, the Commons have negatived, by 293 votes against 248, the motion brought forward by Mr. Whitbread censuring the circular issued by the Admiralty to the commanders of H. M. ships respecting the treatment of fugitive slaves. An amendment of Mr. Fawcett to suspend the second circular and Lord Clarendon's India Station Order of 1871 was also negatived by 293 against 245 votes.—A Coroner's inquest on the bodies of Mr. Thomas Quinlin and Mr. William Bussell, who were drowned in the Strathclyde, has resulted in a verdict of manslaughter against the captain of the Franconia.

26th: In the House of Commons last night Mr. Holmes's motion in regard to the condition of the Army led to a discursive debate. Mr. Gathorne Hardy refuted the statements made by Mr. Holmes, and, in reply to Sir George Campbell, said there was no hope or chance of detaining English soldiers in India, so long that they would not enter the reserve on their return to England.—General Schenck's resignation has been cancelled, and he will remain at his post as American Minister in London.

Madrid, 26th: The Carlists, to the number of about one thousand, are submitting to King Alfonso, and this protracted struggle is now considered virtually ended.

Hongkong, 28th: The Native Trading Company, the formation of which has been already announced as a Company of Chinese merchants proposing to carry out direct commercial operations with Europe and America, are prepared to send off accredited agents to commence business immediately.—It is rumoured that terms have been agreed upon for the cession of Corea to the Japanese Government.—It is also reported here that the Chinese are about to establish a Custom House at Patera on the Island of Macao in spite of the Portuguese Government, who intend to resist any such establishment being made.

London, 28th: Lord Lytton will leave London on the 1st March. He will remain for a few days in Paris and embark at Naples.—Replying to a deputation of the Manchester Chamber of Commerce, Lord Lytton stated that he coincided with the views of the Marquis of Salisbury, as expressed to a deputation, on the 24th ult. Lord Lytton pointed out how great was the financial difficulty connected with the removal of the import duties on cotton goods in India.

Shanghai, 28th: Mr. Grosvenor and party arrived safely at Sachan on the 26th ultimo, where they were met by the Younan escort from Burma.

London, 29th: There was a debate in the House of Lords last night on the hostilities in Perak, in which Lord Stanley censured our recent operations there and the cruelties practised against the Malays. He deprecated any interference in the affairs of the Straits. Lord Carnarvon defended the course pursued, and refuted the charges of cruelty. A motion for the production of the papers was negatived. —In the House of Commons there was a debate on the loss of Her Majesty's ship Vanguard. Mr. Goschen censured the conduct of Government. Mr. Ward Hunt defended and assumed the entire responsibility of not calling a court-martial on Admiral Tarleton. A motion for the production of the papers was agreed to.—Replying to a question, the Hon. Mr. Bourke said that the statement was confirmed that the Russian General Fadeef had gone to Egypt for the purpose, it was supposed, of reorganizing the Egyptian Army.

Cairo, 29th: Baron de Lesseps has dismissed Mr. Lange from the service of the Suez Canal Company, on account of certain letters written to Earl Granville in 1871, which included papers having reference to the Canal.

London, 29th: His Royal Highness the Duke of Edinburgh will accompany the Duchess to St. Petersburg before joining H. M.'s ship Sultan.—General Haines will accompany Lord Lytton to India in the Orontes.

Paris, 24th: Don Carlos has re-entered France, and the war is ended.

Paris, 1st March: Don Carlos having been forbidden to remain in the south of France, is coming to England.

St. Petersburg, 1st: The whole of Khokand has been annexed to Russia as a Government *ferghan.*

Vienna, 1st: The insurgent refugees are being expelled from Austria.

London, 2nd: Lord Lytton left London *en route* for India yesterday evening. His Lordship will meet the Prince of Wales at Suez on 24th instant and will then proceed to Bombay, where it is expected he will arrive on 7th April.—The question of the great depreciation in the value of silver is exciting serious attention in home circles. It is considered probable that either a Select Committee or a Royal Commission will be appointed to enquire into and examine the subject.—Obituary :—Lady Augusta Stanley.

PASSENGERS SAILED.

Per Str. *Merelle*, March 1st :

FOR GENOA.—Rev and Mrs John H Horking, three children and one baby, Miss Guy, Captain and Mrs Harrison, two children and one infant, Col and Mrs W S Oliphant, Rev W W Nicholls and two children, Surgeon Major and Mrs Horace Day and one child, Captain and Mrs Wavell and one child, Mr Lee Warner, Mr H C E Vernon, Mr G A Witt, Major Boone, and Major Vibart.

FOR NAPLES.—Mrs Fagan and one infant.

FOR SUEZ.—Dr Weinberger and Mr C E Albert.

Per P. and O. Str. *Peshawar*, Feb 26th :

FOR SOUTHAMPTON.—Miss Flavelle, Mr and Mrs Parsons, Mr Palmer, Mr Gordon, Mrs Daniell, Mr W Rangan, Mr H J H Tripp Mr. Mann, Mrs Simpson, Mr E K and Mrs Purnell and two infants, Commander A K Wilson, R N, Mr Thomas Crossman, Mr Chas Harding, Mr John Lucas, Mrs Lazarus and child, Mr Alexander, Mr Greerson, Mr Alfred Wellman, Mr J H Bellary, Mr W Carter, Mr K D Ghaudy, Mr B Barker, Capt W C and Mrs Henderson, Mrs Hill and infant, Mr Rendel, Mr M Fergusson, Col H W and Mrs Gulliver, Dr and Mrs G C Bell and three children and infant, Mr Gordon Duff, Capt E A Wood, Mrs C A Winter, child and two infants, a gentleman, Mr Henry, Mr George Wheeler, Miss Fox. Mr W O Punnett, Mr A Campbell, Capt French, Mr C A Broadhed, Miss A R se, Mr James Gordon, Mr and Mrs Grose, Mr Grose Inn and three children and infants, and Mr Grose, junior.

FOR BRINDISI.—Mr and Mrs Stevens n and son, Mr and Mrs Wood, Miss Wood, two Messrs Wood, Dr Sterling, Mr and Mrs Scott, Mr West Erskine, Mr and Mrs Spence, Miss Spence and two children, Mr George Greig, Mr J P Thomas, Mr Spencer, Mr S S Taylor, Mr E D Sharkey. Mr J Mackintosh, a lady and gentleman Mr J Steinthel, Mr E C Studd, and the Honble Ashley Eden.

FOR VENICE.—The Rev S Stead, Mr L A Tallerman, Mr and Mrs, Kelley, Mr McCurdy, Mr Holmes, Mr Reid, Mr Watherston, Mr Crompton, Mr G Armytage, Mr F Armytage, Mr R N Fowler, Mr R Gross, the Rev W Taylor, Col Barrow, Mr Fred Whitney, Mr Harry John, Col and Mrs Silver, Mr James Hennessy, Mr John Hanna, Mr and Mrs Fitzgerald, and Mr O'Shanassey.

FOR SUEZ.—Mr E Morton, Mr H J Case, Mr Dhunjeebhoy Nowrojee, Brigadier-General Gaye, R A, and Captain Gallwey, R A, Mr Tomasson, Mr Winterhalter, Mr and Mrs Brabazon, and Mrs G H Green.

PASSENGERS ARRIVED.

Per Str. *Utopia*, 24th Feb :

FROM LIVERPOOL.—Mr and Mrs Moultrie, Mr James Moultrie, Master Moultrie, Miss Ferguson, Miss Cooke, Mr John McAllister, Mrs Woodward, Mr Woodward, Mr G A Summers, Capt Fagan, Miss Lucilla M G een, Rev Mr M G Cheney, Mrs Wallace and two infants, Mrs Setor, Capt and Mrs Neal and infant, Mr Amider, Mr C L Carr, Mr M Daly, Mrs M Hayter, Mrs A Taylor, Mr F Urquhart, Miss N O Kane, Mr J Farrand, Mr Arthur Brooks, Mr W Stewart, Mr J Cockraft, Mr Henry Hume, Mr John H lden, Mr F J Wright, Mr John Fraser, Mr W H Heyhurst, and Mrs E McClintock.

Per P. and O. Str. *Hydaspes*, 1st March :

FROM SOUTHAMPTON.—Col and Mrs Lambert, Miss Lambert, Mrs Finch, Miss Finch, Mrs Price, Miss Price, Dr and Mrs Constant, Mrs B M Harris, Mr and Mrs A R Wilson, Miss Harrison, Col and Mrs Faulkner, Mr Buckingham, Mrs Gaston and infant, Mr and Lady Alice Langworthy, Sub-Lieut L Auber, Mr Alexander Mennie, Miss Venour, Mr J T Robson, and Mr G C Ray.

FROM VENICE.—Mr and Mrs Gardner, Col A Baigrie, Mr F Sharp, Mr Ordermeyer and Mr C Fellela.

FROM BRINDISI.—Mr H Anderson, Major Bythell, Mr C P Bruce, Mr H W Bruce, Mr H E Trevor, Col Goodfellow, Mr and Mrs Hart, Mr and Mrs Moreton, Mr Oates, Mr Rustomjee Byramjee, Mrs Dorabjee Furdoonjee, Mr Paplin, and Mrs Hajeebhoy Laljee.

Domestic Occurrences.

MARRIAGE.

BEST–FERGUSSON—February 29th, at the Cathedral, Bombay, William James Best, to Annie Steuart Fergusson, daughter of Major Horne Fergusson, Edinburgh.

DEATHS.

LAMFORD—At Egutpura, on the 20th, February Maud Alexandra, daughter of Mr. and Mr. Lamford, G. I. P. Railway, aged 2 years 7 months

KILLEN—February 28th, at Bombay, Vernon Harcourt Windsor, son of Jas. G. Killen, Inspector of Police, aged 9 months.

ANNUNCIATION—February 28th, at Kalbadevie, Mrs. Annunciation the wife of Mr. J. J. Annunciation, Head Clerk, Master Attendant's Office, Bombay.

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Subscriptions received from 16th to 29th February 1875.

Rev. R V Moduk, 1876, Rs 9-10 ; Rev A Hazen, March 8, 1876, Rs 11-4 ; Rev R A Hume, November 1, 1876, Rs 9-10 ; Rev C Harding, 1876, Rs. 8 ; Surgeon T McGuir. *April 1*, Rs 2-3-6 ; J Christopher, 1876, Rs 8 ; Surgeon-Major G F Trimnell, 1876, Rs 10 ; J B Paterson, Feb 1, 1877, Rs 16 ; J Paterson, Jan 21, 1877, Rs 20-14 ; F Otto, Jan 22, 1877, Rs 10 ; J S Brown, Feb 26, 1877, Rs 9 10 ; W. F. Oldham, Nov 15, 1877, Rs 9-10 ; Rev R G Wilder, March 26, 1877, Rs 11-8 ; E H Aitken April 1, 1876, Rs 2-6-6 ; G R Wilson, Jan 12, 1877, Rs 10-7 ; J Morris, CE 1876, Rs 8 ; Hon J G Coleman, Feb 19, 1876, Rs 4-2 ; W Mitchell, Jan 31, 1877, Rs. 10.

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